

The Philanthropist.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO STATE ANTI-SLAVERY SOCIETY.

JAMES L. BAILEY, Jr., Editor.

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THE PHILANTHROPIST,
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COMMUNICATIONS.

For the Philanthropist,
of O.S.S. introduces Slavery, in con-
sideration of other matters, it may not be inuis-
tive to our columns. It was passed without any
votes.

The Synod of Cincinnati would respectfully
inform the General Assembly, that in our appear-
ance it is highly important that the attention of
the church of our church should be
directed to the cause and its tendency—the uses and
abuses of those societies in our land denominated
of whose object is, either to carry out
any state principle of abolition, or to
any plan in intent that will operate so as to
secure some specified end.

We are pleased to give directions to man-
aging the formation of so important a body, as
we considered two such assemblies entirely
suited to its wants and mission family. One
is the State, or well government. These
two institutions, and should
be raised above all, for certainly no
society organized among us can justly
claim to such an origin. They are not based on
any explicit or decisive that may serve to fil-
l in the wall of Zion, but by neglect on
a diversity authorized bodies, and
a saving, however, in the course of time
that gives every opportunity that
can be given. Many of them have done much
along the kingdom of the Releaser, both
abroad and abroad. But we do presume to say
every thing performed by said societies might
have been accomplished by the agency of the
different organizations, and consequently their
formation and continuance of voluntary bene-
ficial associations can be justified only on the
part of the various branches of the church.

This is opinion also, that if this criminal opa-
tion be prolonged to a great extent;
will not arise from their shimmers, fight men
against every sin, and spread the gospel
to ends of the earth, then we may surely expect
of those which attach themselves to it, a Divine institution, will be trans-
ferred to the subjects just named. We
believe that the continuance of controversies
to a voluntary association, the management of all
the various branches of their business connected with the
discrepancy and incongruity of their
and consequent continuing controversies may
nearly be expected in church judicaries;
the result must be that the hearts of many
are weaned in a great measure from God's own
plan, and some will be seduced into the
error of the church; and who contend
country societies are fully adequate to the
of mankind.

guard against this danger, at which we have
now arrived, let each branch of
the church, its constituted authorities, act
 vigor and efficiency; let her set her face as a
and bear her testimony boldly against Idol-
temperance, Slavery, and Sabbath-breaking
short, again sin in every shape; let her act
for the total overthrow of all such de-
vices and soul-destroying practices whenever
she can no pains to subserve in their
the principles and practices of error and
and the world, and let her, that the church
of the church who are now impelled by con-
and a sense of duty to organize societies
war with effect, against these evils, will
perceive God's own society girding on
and coming up to the help of the Lord
the mighty; and most cheerfully will they
erect their own flag, that they may fight under
the banner of their Lord.

Additional statements will further illus-
trate our position, and shew its importance
in interest of the slaves. We are only
to see the value and efficiency of church
in its associated form, and in connection
with judicaries. As the measure of our in-
wides with the extent of our duty, the
ness of such plan will be more manifest,
we can call up the church to her duty,
as it is really true in reference to all our mis-
sions, and still its importance will be
in reference to all the hindrances to our
object. We will notice, however, which very
claims a decision from our judicaries
the desirability of God's holy church
it continues, and the church does not
award her piety and energy by her judi-
cates it, we shall soon see voluntary
societies formed to remind the church of
the same is true in reference to the sin of
We have had the testimony of the Assem-
bly, and we have had nothing in re-
spect of these essential safeguards of human rights,
in his mind conclusive evidence that such party
had lost his purpose, his pen, and even his soul,
until in his retrospective of society he came to the
South, where he saw the slaves, and that no one has a moral
right to interfere, especially if it be beyond the
bounds of his own immediate government.

K. is a great advocate of liberty of speech and the
press. To prove that any party has been op-
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It is a member of a Temperance society. He
thinks it monstrous implying for the law to suffer

ciples of the gospel of Christ. And the long
silence of the Assembly on the subject has led
some to fear that her views have undergone
grievous change, and that she is now willing, at
least by implication, to countenance it, if not to
sanction it, as deserving attention. How important
therefore that the General Assembly should speak
out once more in a bold and decided manner,
thus throw her influence on the side of truth and
righteousness. Should faithful and earnest ex-
hortations be used by her in opposition to Slavery, the
members of the church will feel great solicitude
regarding it, and will be thereby induced to move
forward cheerfully in harmonious action with the
church, and thus would they be furnished with a
valid reason for refusing to exert to connect them-
selves with those voluntary societies whose man-
ifest tendency is to combine into combinations
of party and political purposes.

The object of Synod is, to induce the General
Assembly to take a right stand and to effectually
on all these subjects; in order that the energies of
the members of the church may not only be di-
rected to an appropriate object, but that they may also
flow in a legitimate and scriptural channel.

A true copy,
S. STEEL, Stated Clerk.

ANTI-SLAVERY.

From the Pennsylvania Freeman.

REASONS EXAMINED.

The reasons usually given by those who dis-
convene the anti-slavery enterprise, are such as
would not be very convincing, even to those who
give them, were they divested of all undue pre-
judice and bias in the matter.

A is a citizen of a northern state. He inter-
ests himself in the anti-slavery cause only
so far as it concerns his own family. One
is the State, or well government. These
two institutions, and should
be raised above all, for certainly no
society organized among us can justly
claim to such an origin. They are not based on
any explicit or decisive that may serve to fil-
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along the kingdom of the Releaser, both
abroad and abroad. But we do presume to say
every thing performed by said societies might
have been accomplished by the agency of the
different organizations, and consequently their
sympathies to their own immediate
neighbors.

B. is a member of the American and Foreign
Bible Society. He is greatly concerned for the
welfare of souls, the world over, to which end he
thinks it is of the highest importance that every man
being should be provided with the scriptures, and
an opportunity to study them. Yet, when asked to
explain what he means by scripture, he replies
that he means the New Testament. He is a
Christian, and believes in the resurrection of the
dead; and that the resurrection of the dead is
an event of infinite importance. He
is an implacable enemy of despotism. He
contributed money and made speeches in aid of the
Greeks; for the cruelty of Turkish despotism was
such that he thought all the world ought to rise for
its overthrow; but when urged to aid in relieving
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D. is an enemy to the independence of one nation
or with the liberties of another; he was full of
zeal on behalf of Poland, and contemplated to join
in mortal combat against the Russians, so as to
assist in maintaining the right of every people to
govern themselves! Yet he holds that the African
race have no right to govern themselves; and is almost
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F. is an enthusiast in an effort for civilizing the
native Indians. He thinks that the best way to
subdue them is to make them Christians, and
the best way for the project of civilizing the
Africans is to place them in the condition of
slaves, and to govern them as slaves. He
is a colonizationist, above all things for
the abolition of the horrible practices of slavery
and the slave trade in Africa, which he thinks the
introduction of Christianity will cure. He
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G. is a simpleton, on the star of whose heart the
dame of liberty constantly glows. He is full of
effervescence for freedom in Canada, freedom in
Texas, freedom in Ireland, freedom in Spain, and
freedom through the wide world. He would
hold high his pen, and even his soul, until in his retrospect of society he came to the
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Let me now to sell liquor to another, or the like?—
but he thinks there is something more
other too coercive and too much like interference
with the concerns of others, in attempt to
repeal those laws which lend the public aid to enable
one man to hold another in slavery, misery
and degradation.

Such are some of the incongruities which arise
from the partial abandonment of the principle that
we should do as we would be done by; and from
the neglect of self-examination, to discover whether
that with which we direct our furious and
scorning Christian zeal in one case, we do not in
another contenance and uphold in another case
equally flagrant.

E. WRIGHT.

LETTER OF ELIJAH WRIGHT.

The Young Men in Maine lately held an Anti-
Slavery Convention to which they invited several
prominent Abolitionists to take part in the delibera-
tions. The following letter of E. Wright is re-
printed from the Advocate of Freedom.—H.

BOSTON, Sept. 24, 1839.

Brother Colding—I am sorry to say, I
have before us the Charleston S. C. Courier
of the 12th inst. containing an article from the
“South Carolina,” on the subject of the “Cotton
Circular,” of some of the plainer politicians of the
South and West. The plan proposed by the
circular to effect a combination between the banking
and shipping interests of the South and the
commercial cities of the North, and to secure
the production of cotton out of the United States
will be the death-blow to such combinations of
bank and planters as are contemplated in the
“Circular Circular.”

The concluding portion of the article is worthy
of attention, as it may furnish the friends of Emancipation
with some hints as to the great
influence of the article.

The southern plan, if he confines himself
to planting, without speculation, asks no aid from
banks; his cotton will be his passport through the
commercial world. By the blessing of Heaven,
he is enabled to raise the noblest seed that was
ever given for the comfort of the human family—
a seed destined to make a new era in modern
history. He is enabled to turn his cotton into
cloth, and to sell it in the market of the world,
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The southern plan, if he confines himself
to planting, without speculation, asks no aid from
banks; his cotton will be his passport through the
commercial world. By the blessing of Heaven,
he is enabled to raise the noblest seed that was
ever given for the comfort of the human family—
a seed destined to make a new era in modern
history. He is enabled to turn his cotton into
cloth, and to sell it in the market of the world,
without the loss of a cent. He is enabled to
make cotton a money crop, and to sell it
at a profit. The cotton planter, who has
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without the loss of a cent. He is enabled to
make cotton

From the Youth's Circular.

A cent-a-week, a cent-a-week,
We ask kind friends to aid our cause;
We need not cease or apostasize;
But for the suffering and the dumb,
Our brethren who in bondage groan,
With bold and trusting hearts we come
And ask of you this little boon;
As for themselves they cannot speak.
We ask a cent-a-week.

For he that giveth to the poor,
Is daily lending to the Lord.

Then not the suppliant from your door,

But come good friends, with one accord.

To you the wise, with useful eyes

And aching heart, looking up,

And if your breast his plenies,

He still must quaff the bitter cup.

Oppressors still their vengeance wreak,

Then give friends, a cent-a-week.

Twenty-five hundred thousand slaves

Within this free and happy land,

Are hastening to their early graves.

Groaning beneath the oppressor's hand.

Man, in his majesty and power,

Women, with tender sympathies,

Children, beneath the law must cower,

Till rent are Nature's dearest ties.

The young, the old, the strong, the weak,

Then give us friends, a cent-a-week.

MARRIA.

The following Sonnets were written by William Evans, while incarcerated in prison in 1831, in Bellwood.

THE FREE MIND.

High walls, and hags, the noisy way confins,
And iron gates estrange the prisoner's gass,
And massive holt's half holt's design,
And violent keepers watch his devous ways.

Yets sounds' immortal mix this home control!

No chain exists; and no cold eccluse
Seethes like light, it flies from pole to pole,

And in a flash from earth to heaven it goes!

It leaps from mount to mount—from vale to vale

It wanders, plucking honeyed fruits and flowers;

It rises now, to hear the fire-side tale,

Or in sweet converse pass the joyous hours.

It's up before sun, running fair,

And in its watches wears every star!

SONNETS.

Written the next morning after my incarceration.

Thus art me fayn a wretched, sweete Sleep!

Who turnt away whether fortune frowns,

Leaving the stricken wretch alone to weep,

And curse his former oulent renown:

O, neit but here—ev'n at his dñe place!

Thon com'z as 'ware a prince trim'd with gold,

An architecte of Corinthian grace;

His gorgeous palettes dazzling to behold—

No prison walls nor holtis can affright—

Where dweltch innocence, there thou'ndest found!

How pleasant was such a spot, such night!

What blisful dreams my morning slumber rownd!

Health-giving Sleep! I then mites worth reharsal!

Most to the world thy matchless worth reharsal!

Freedom of the Palpit.

To the Proprietors of the Meeting-House in Hollis Street.

My Father—The doings of your borth at its adjourned meeting, held on the evening of the 9th instant, have been according to your instruction, transmitted to me by your clerk, and are now in your possession.

I am much gratified to learn that your communication has been received by him, it appears, in full.

The same evening, I recd. a letter from Mr. D. Weld, asking me to write to you, with respect to the same.

I have done so, and will do so, in the spirit of the same, and with the same frankness, as I did in the letter which I wrote to you, in the opinion of the facts, and of my own information, as the minister of Hollis street society, become so much concerned, that the connection between them, and the church, was to be dissolved.

The letter was dated the 1st of October, and is now in my possession.

On receiving this communication, I did what I could, and did what I could, to secure the welfare of the cause, and to make every effort to do what might be required.

I did what I could, and did what I could, to secure the welfare of the whole body of the proprietors.

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